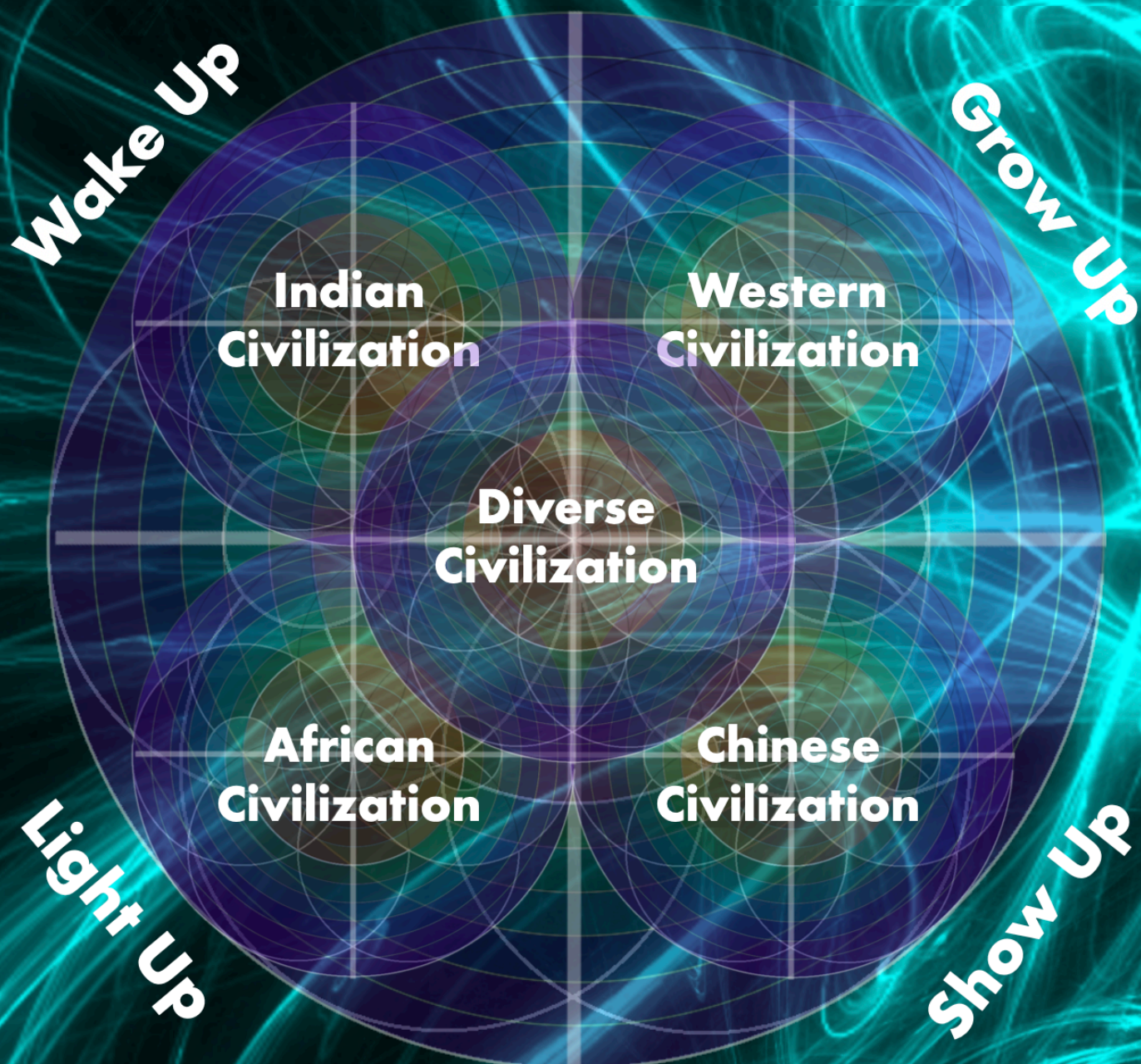


META-CULTURAL CIVILIZATION

UNIVERSIFYING A FULL-SPECTRUM MULTI-POLAR WORLD
THROUGH THE META-CRISIS

TEAL PAPER



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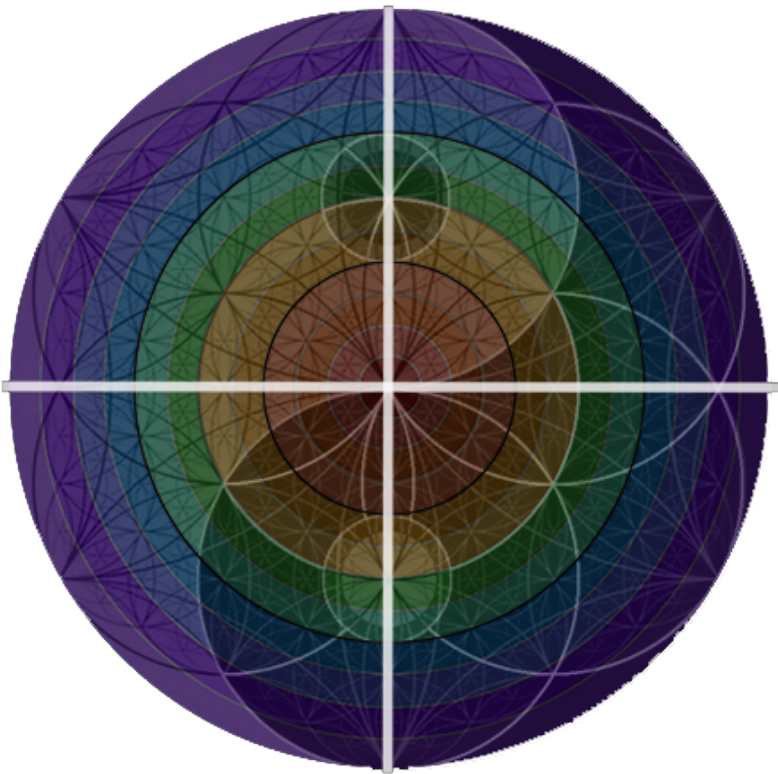
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META-CULTURAL CIVILIZATION

Universifying a Full-Spectrum Multi-Polar World
Through the Meta-Crisis



Teal Paper
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INS 501: Foundations in Integral Studies
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“Kindly let me help you or you’ll drown,” said the monkey, putting the fish safely up a tree.

– Alan Watts, *Eastern Wisdom, Modern Life: Collected Works 1960-1969*

In the last few hundred years, as an imperialist, hegemonic, unipolar power, Western Civilization has used its power to force the rest of the world to adopt its religion, politics, technology and economic structures (Sachs, 2015, 2020; Chomsky, 2003, 2020). The rise of Western Civilization, and the unfolding global dynamic, has led our species to a crisis of crises – a meta-crisis (Hedlund & Esbjorn-Hargens, 2023). More Western-dominated thinking is not going to solve the problems it created (Yunkaporta, 2019). Humanity is in need of a paradigm-shift to engage these global crises (Bhaskar et. al, 2016). The shift of global power to Asia is reshaping the current world order (Khanna, 2019; Mahbubani, 2008, 2022). The rise of Chinese Civilization in particular challenges Western dominance (Dalio, 2021; Jacques, 2012; Zhang, 2012). This leads to the opportunity of the development of a multi-polar world order (Huntington, 1996; Kissinger, 2014; Mazrui, 1986; Xuetong, 2011; Zakaria, 2008). Having spent roughly a quarter of my life in each of Africa, Asia, Europe and North America I sense into an embodiment of multiple cultural view-points from which to perceive our current predicament (Wright, 2022). One cultural perspective does not tell the whole story (Yunkaporta, 2023). One developmental paradigm is not applicable across the full-spectrum of the developmental range (Barrett, 2017). In a globalized world, there is no one-size-fits-all paradigm that is appropriate across all cultural contexts, and a genuine approach to the meta-crisis demands an integration of cultural perspectives that includes the diverse knowledge, systems and wisdom our planet has to offer (Lessem & Schieffer, 2016). This paper aims to catalyze the emergence of meta-cultural paradigms to meet the meta-crisis head on and support the development of a full-spectrum multi-polar world.

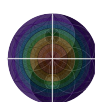
INTEGRATIVE META-THEORY FOR THE META-CRISIS

In order to engage with the level of complexity across the world, domain-specific theories are not big-picture enough to include the multitude of diverse perspectives and challenges. In his dissertation entitled *Visionary Realism and the Emergence of a*

Eudaimonistic Society: Metatheory in a Time of Metacrisis, Hedlund (2023) writes, “metatheory in its appropriate form provides indispensable intellectual scaffolding for the crucial psycho-spiritual, cultural, and social transformations demanded by these interconnected global challenges, or what I call the metacrisis.” (p. 4)

While meta-theories are so broad that they can often apply to a wide variety of contexts, there are contextually most appropriate or helpful applications of each meta-theory. Bhaskar’s (2016) Critical Realism is most applicable to philosophy of science, social science in particular. Wilber’s (2024) Integral Theory is most applicable to spirituality, psychology and personal development. Morin’s (2008) Complex Thought is most applicable to dealing with complexity. Cheng’s (2019) Resonance Code is most applicable to leadership development. Steiner’s (1995) Anthroposophy has been most applicable to child education. Motoyama’s (2009) Integrative Function is most applicable to subtle energies. Aurobindo’s (1990) Integral Yoga is most applicable to human evolution. Freinacht’s (2017) Metamodernism, at its current stage of development, is most applicable to Western societal and political structure. There can be cross-over between meta-theories in their application, and so it is critical to be able to discern which meta-theory, or combination of meta-theories, is appropriate in which context. The Universifying meta-theory aims to support this discernment. As Bhaskar (2016) states, “when faced with a problem, what one needs to do is to understand the world or the situation in its totality, by which one means ‘in a way that includes all relevant components’.” (p. 130)

In contrast to the meta-theories or even meta-meta theories of Esbjörn-Hargens (2016) and Hedlund (2023), Universifying, while initially and continually influenced by a number of theories, integrative theories, meta-theories and meta-meta theories, is not tied to any specific one. Where Hedlund’s (2023) ‘Visionary Realism’ is a specific integration of two meta-theories, and Esbjörn-Hargens’ (2016) ‘Complex Integral Realism’ is an integration of three, Universifying holds an open space for continued future integration, depending on the contextual application, through preservation, partial-preservation, transmutation, and partial-transmutation of the diverse emerging theories, meta-theories and meta-meta-theories of our times, unifying them all as at least partially valid and potentially helpful theoretical manifestations.



Universifying acknowledges the value of each theory, meta-theory and meta-meta-theory, and allows for all forms of interpretation, knowing and being, however seemingly wrong, insignificant or irrelevant, while prioritizing the orientation based on the context, including irreducible autopoietic systems (Maturana & Varela, 1980), complex cross-paradigmatic meta-systems (Commons & Ross, 2008), or open-systems (Bhaskar, 2016) of complex adaptive contexts or rapidly evolving contexts. Through a meta-disciplinary approach, Universifying also acknowledges the insights and contextual applicability on levels of reality by theoretical physics, namely that by the time a context is relatively accurately identified from a certain relative perspective, as informed by Einstein's (1920) relativity seen at the macro level, it may no longer be relatively accurate, as informed by Heisenberg's (1958) uncertainty principle seen at the quantum level, and that simply by consciously observing the phenomenon may modify the context, as with Bohr's (1928) interpretation of the observer effect as in the double-slit experiment. Much like Schrödinger's (1935) nondual cat, which is objectively both alive and dead, and neither, until one subjectively checks and collapses the nondual cat's wave function into duality, Universifying does not assume to dictate or know which orientation or conclusion is optimal prior to experimentation, though it does continually orient towards that which can be objectively shown, subjectively deduced, and/or inter-subjectively agreed, to be most contextually appropriate, while holding an orientation of immanent critique (Bhaskar, 2016) and dialectical learning process of continual inclusion (Bhaskar, 2016), also acknowledging the possibility for relatively universally appropriate orientations, the awareness of which supports more accurate orientations and pragmatic applications over time (James, 1907) in a meta-contextual reality.

At this point in its development as a meta-theory, Universifying aims to support the emergence of a global full-spectrum developmental ecosystem by filling in the gaps of cultural bias of meta-theories that have preceded it, most of which have been built primarily on Western thought, and continually integrate over time a more whole global view including not just the East (Aurobindo, 1990; Capra, 1999; Grof, 2000; Jung, 1959; Motoyama, 2009; Watts, 1961), but also

North and South (Lessem & Schieffer, 2016), as well as other meta-cultural categorizations and distinctions from continental to national to population sizes to philosophical to religious to regional unions to economic blocs and beyond, further explored in this paper, for a truly meta-cultural meta-theoretical approach to full-spectrum civilization development throughout the meta-crisis.

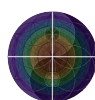
META-CULTURAL UNIVERSIFYING DISTINCTIONS

In this section the relevant terms are defined specifically for the application of the Universifying meta-theory to the development of meta-cultural civilization. Terms that are defined include 'universifying', 'meta-cultural', 'full-spectrum', 'vertical and horizontal contextual domains', 'civilization' and 'meta-crisis'.

'Universifying' is a single term referring to the underlying universal meta-pattern of 'unifying and diversifying', otherwise known as 'integration and differentiation' in mathematics (Leibniz, 1684; Newton, 1687), biology (Maturana & Varela, 1980) and human development (Wilber, 1995), 'divergence and convergence' in evolutionary process (de Chardin, 1959), and 'diversity and unity' in human evolution (Aurobindo, 1990). This meta-pattern can be expressed in a polarity as a 2-part binary pair, or in 3-part triadic form, such as with 'thesis, antithesis and synthesis' (Hegel, 1907; Marx, 1845), or in 4-part quadratic form, such as receptive, active, reciprocal and interpenetrative (O'Fallon).¹ For the specific purposes of meta-cultural universifying, a 4-part quadratic level through 'absorbing, diversifying, connecting and unifying' is an adequate level of granularity.

The term 'meta-cultural' points to cultures of cultures, specifically universifying four 'meta-cultural processes': meta-cultural absorbing, meta-cultural diversifying, meta-cultural connecting and meta-cultural unifying. Each of the four meta-cultural processes transcend and include three cultural processes, the first cultural process of which is limited, the second partial, and the third supports integrative wholeness: 'meta-cultural absorbing' within a culture (enculturation, mono-cultural and intra-cultural), 'meta-

¹ The universifying meta-pattern also shows up as a 5-8 step process as in hierarchical complexity (Ross, 2008), and through the yin-yang binary poles diversifying into 4 bigrams, 8 trigrams, and 64 hexagrams (Cheng, 2019). The universifying meta-pattern is a non-linear recurring fractal that is infinitely diversifiable across domains of complexity (Ross, 2013).



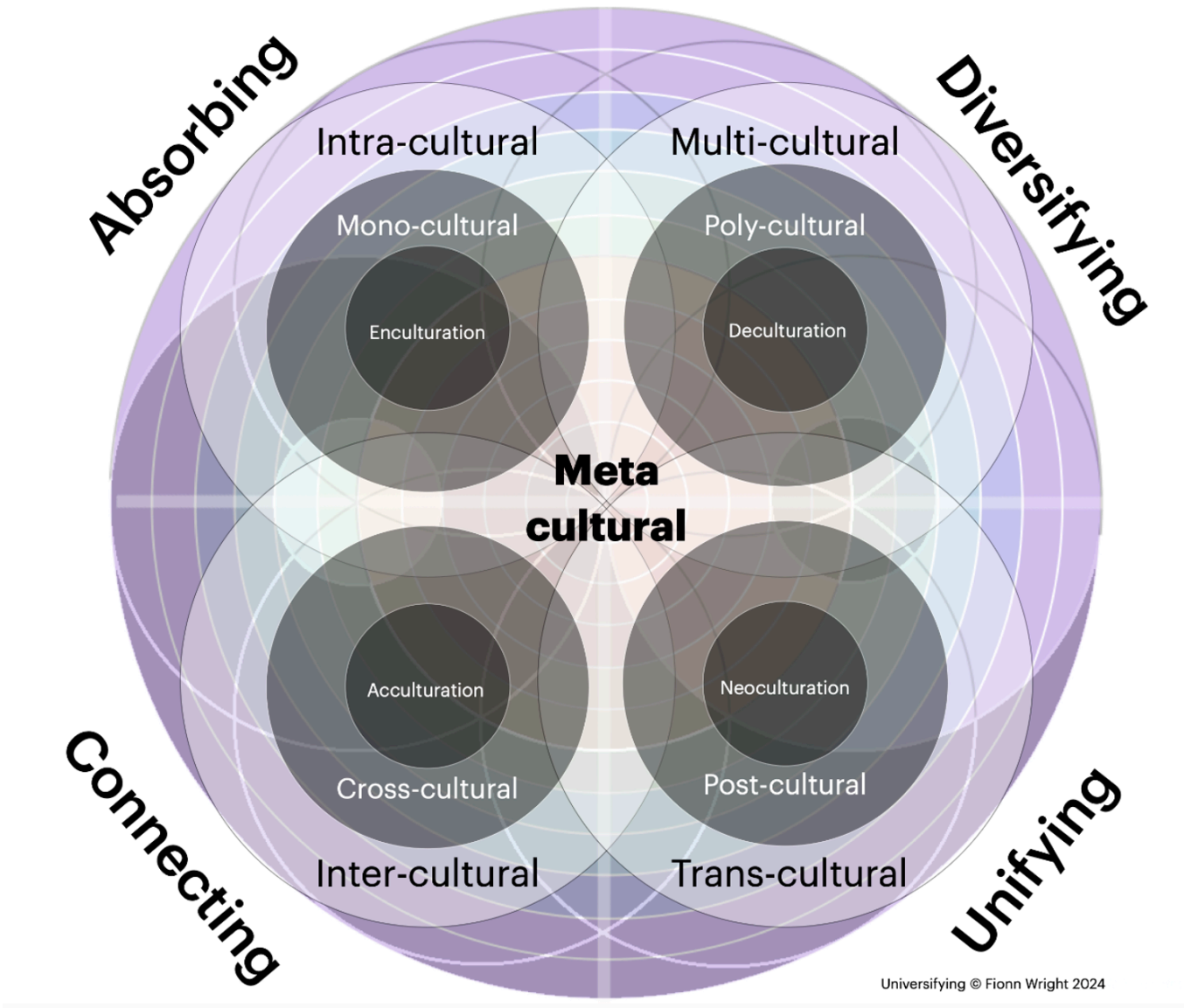


Figure 1: Meta-Cultural Universifying Meta-Model



Universifying Meta-Cultural Processes	Limited Cultural Process	Partial Cultural Process	Integrative Cultural Process
Meta-Cultural Absorbing	Enculturation (absorbing by a culture)	Mono-Cultural (absorbing homogeneity)	Intra-Cultural (absorbing within a culture)
Meta-Cultural Diversifying	Deculturation (diversifying from a culture)	Poly-Cultural (diversifying separate plurality)	Multi-Cultural (diversifying multiple cultures)
Meta-Cultural Connecting	Acculturation (connecting into cultures)	Cross-Cultural (connecting across cultures)	Inter-Cultural (connecting between cultures)
Meta-Cultural Unifying	Neoculturation (unifying new cultures)	Post-Cultural (unifying beyond cultures)	Trans-Cultural (unifying all cultures)

Table 1: Meta-Cultural Universifying Meta-Theory



cultural diversifying’ into a plurality of cultures (deculturation, poly-cultural and multi-cultural), ‘meta-cultural connecting’ between cultures (acculturation, cross-cultural and inter-cultural) and ‘meta-cultural unifying’ cultural boundaries (neoculturation, post-cultural and trans-cultural) (See Figure 1 for a graphical representation and Table 1 on each cultural process).

Universifying identifies these meta-cultural forms and processes through the full-spectrum of ‘vertical and horizontal contextual domains’.² In the ‘vertical contextual domains’ Universifying identifies the sub-individual (Schwartz, 2021), individual (Kegan, 1982), relational (Metz, 2021), familial (Yan, 2021), organizational (Kegan & Lahey, 2016), community including digital communities and networks (Imafidon, 2018), provincial (Giustozzi & Isaqzadeh, 2013), national (Barrett, 2017), regional (De Lombaerde, 2015), continental (Marshall, 2023) and global (Lessem, & Schieffer, 2016) levels and beyond, some of which are clearly holonic (provinces are a part of nations), and others which can cross boundaries of multiple levels (organizations or communities may not be limited to specific geographical jurisdictions) (See Appendix for Table 2: Vertical Meta-Cultural Domains).

In each of those vertical domains, without attaching to any particular theories, Universifying identifies ‘horizontal contextual domains’ including personality and cultural types (Goldberg, 1992; Hofstede, 2001), values (Graves, 1974; Schwartz, 1992), structural differences (Bourdieu, 1984; Habermas, 1984; Weber, 1978), individual and collective senses (Gordon, 2004; Pentland, 2014; Steiner, 1995), skill and capacity development (Fischer, 2009; Dawson, 2008), individual and collective intelligences or natural orientations (Gardner, 1983; Malone, 2018), ecological environments (Bateson, 1972; Bronfenbrenner, 1979; Esbjorn-Hargens, 2010), belief systems and worldviews (Lakoff, 2004; Fowler, 1981), demographic ranges (Rosling, 2018; Bloom, 2011; Lesthaeghe, 2014), individual and collective trauma (Alexander, 2004; Herman, 1997; Hubl, 2020), individual and collective action (Lewin, 1951; Putnam, 2000), power dynamics (Arendt, 1970; Gramsci, 1971), morality and ethics (Kohlberg, 1981; Gilligan, 1982), technology (Postman, 1993; Bostrom, 2003), health and wellbeing (Sen, 1993; Mate, 2003) and beyond

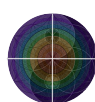
(See Appendix for Table 3: Horizontal Meta-Cultural Domains).

‘Full-spectrum’ refers to the reiterating layers of the fields of reality, through the poles of the ontological domains of internal and external, as well as individual and collective (Wilber, 2024), in addition to the process of moving between these domains including internalizing and externalizing, as well as individualizing and collectivizing (Wright, 2022). These domains exist through the hard, soft, meta and unified tier-fields (Wright, 2022), otherwise known as the concrete/gross, subtle, causal and non-dual domains (Wilber, 2024), such as the ‘hard’ natural sciences, ‘soft’ social sciences (Bhaskar, 2016, p. 90), ‘meta’ reality transcendence (p. 145), and unified non-duality or absolute reality (pp. 156-7), each of which correlates directly at a higher order tier-field (in addition to the pattern through the stage-fields) with the meta-pattern of universifying — hard with absorbing, soft with diversifying, meta with connecting and unified with unifying (Wright, 2022).

‘Civilization’ refers to human civilization as a whole through its diverse iterations, from those that have gone extinct such as the Sumerian and Mayan Civilizations, to those that have lost their relative peak power such as the Greek or Mongolian Civilizations, to those that are continuing to grow and develop such as the Western or Chinese Civilizations, the latter two of which are under the umbrella of our modern global civilization, which is arguably facing existential risks posed by the unfolding meta-crisis. A civilization in modern context could be a nation state (e.g. China), a regional power (e.g. the West), a continental union (e.g. Africa) or a global system (e.g. modernity). It is important to understand civilizational development not just from the historical events, but to include social science to understand the contextual development of society (Braudel & Mayne, 1955). It is also critical to contextualise the civilization based on the variety of forms of societal development, understanding the structures (Gebser, 1985), stages (Aurobindo, 1950; Wilber, 2024), orientations (Shuming, 1999), transformations/evolutions (Fei, 1992), cycles (Mbiti, 1969), values (Beck, 2018), levels (Barrett, 2018) and stage-fields (Wright, 2022) of development.

‘Meta-crisis’ refers to a crisis of crises, an opportunity for humanity when our world is in

² What is not addressed in the paper, but is also a feature of the Universifying meta-cultural orientation, are the cultures of non-human intelligences, and their mutual interaction with human cultures (Esbjörn-Hargens, 2020; Motoyama, 2009).



transition (Hedlund, 2023), and referred to by other authors as ‘a time between worlds’ (Stein, 2019), or a poly-crisis (Bhaskar, 2016). It can also be understood as a period of transformation or metamorphosis – a meta-chrysalis (Wright, 2023).

META-CULTURAL CIVILIZATION

There are a multitude of ways in which we can make sense of the diversity of civilizations on earth, from continental distinctions (Africa, Europe, Asia, South America), to cultural or linguistic traditions (Chinese, Indian, African, European, Islamic), to geographical regions based on cardinal directions (The West, The East, Global South, Global North), to economic classifications (first, second and third world, or developed, developing and least developed), to religious beliefs (Christian, Islamic, Hindu, Buddhist) and beyond. Universifying acknowledges the partial relevance of all of these diversifications, while also prioritizing the relevance of population sizes along geographical continental lines with cultural and philosophical similarities. Meta-Cultural Universifying, prioritising for the value of each human life, identifies 5 civilizations that each roughly represent about 20% of global population (United Nations, 2024): Chinese Civilization (CC), Indian Civilization (IC), Western Civilization (WC), African Civilization (AC) and Diverse Civilization (DC).³ (See Appendix Table 4: Meta-Cultural Civilizations for distinctions between each civilization)

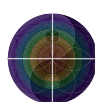
As the only individual country civilizations, there is arguably relatively more unity in each of the populations of China and India, than in any other 20% percent of global population, particularly in China, where there is a common written and spoken language (Moser, 2016), shared history that goes back thousands of years, and a single government that is heavily intertwined with business and has one of, if not the, highest satisfaction ratings of any government globally (Cunningham, 2020), and a common education system that uses elements of Confucianism, Taoism, and Socialism along with all the other subjects commonly taught around the world (Zhao, 2014). India, while also relatively unified when it comes to a shared history of thousands of years, has more diversity than China when it comes to languages spoken, as well as relatively less

philosophical unity with a wide diversity of belief systems, with political and economic unity still impacted by India’s colonial history (Mishra, 2012).

The West, once relatively unified after the Bretton Woods agreement in 1944, which led to the development of the IMF and the World Bank with the US as the primary financial and economic power in this system, is now fracturing, not just between nations, but within nations, with intra-national polarization growing across the Western world leading to internal and international conflict (Sachs, 2020). The most diverse in these categories is Diverse Civilization, which is more diverse than the continent of Africa which shares a single landmass. While it is still early days in structural unification, Africa has started to make movements towards a form of continental unification known as Pan-Africanism for example through the African Union, but arguably has significant obstacles, such as the remnants of colonialism, in developing Pan-African structural and economic unity at the level of the West (Murithi, 2008).

Universifying focuses on healthy forms of diversity within unity, with an orientation towards supporting contextually differentiated self-determination of sovereignty at each level of diversity. Universifying frames both unification and division as natural developmental processes that support one another in the universal evolutionary process. Humanity is at an evolutionary tipping point (Wilber, 2024). Much of the world, with China leading the charge, is challenging the unipolar Western-led World Order that has been relatively stable since World War II (Sachs, 2020). Acknowledging the relative division helps us have a better grasp on the crises we are facing (Beck & Cowan, 1996). Genuinely unified collectives tend to collaborate more effectively, having specific shared elements, whether those are in terms of geography, trade, currency, ethnicity, language, infrastructure or technology (Castells, 1996). Unified collectives act in relative unison towards specific outcomes, whereas collectives with less unity tend to require a unifying force to effectively move in a similar direction (Ostrom, 1990). Universifying aims to support a form of global collaboration, integration and development towards addressing the challenges of the meta-crisis (Homer-Dixon, 2020).

³ Diverse Civilization includes diverse regions of the world such as Asia minus China and India, and Oceania minus Australia and New Zealand, and any other groups that do not fit neatly into, or consider themselves a part of, the other 4 categories.



DEVELOPMENT OF CIVILIZATIONAL THOUGHT

A diversity of civilizations have developed over the past few thousand years, some of which have flourished, others which have fallen and yet others which have virtually disappeared (Diamond, 1997). This section will briefly overview the history and development of civilizational thought across Chinese, Indian, Western, African and Diverse Civilizations. This section focuses on the development of philosophies in written form, while acknowledging that there are lineages of thought and practice that have been passed on through other means, such as orally or through embodied modeling and storytelling, from parent to child or master to student, over hundreds or thousands of years, including expressions such as art, music, martial arts, and spiritual practices (Hountondji, 1996). It may be that individuals or communities in certain geographical regions do not identify directly with the civilization that they seem to be living in, for example as diaspora of an alternate civilization or as multi-cultural or meta-cultural global citizens, and Meta-Cultural Universifying acknowledges the importance of self-determination and sovereignty at every vertical contextual domain (Kymlicka, 1995). Universifying does not consider these civilizations as monolithic or static, but evolving organic expressions of human consciousness, with the potential to absorb aspects of each other, diversify into new forms, connect in new ways, and unify for the greater wholeness of our species.

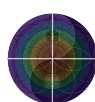
CHINESE CIVILIZATIONAL THOUGHT

Chinese philosophical thought begins with the indigenous Daoist worldview as expressed in the *Yijing* (Book of Changes), which introduces concepts like yin-yang and the 64 hexagrams. The Hundred Schools of Thought, a golden era of intellectual diversity during the Warring States period, saw figures like Confucius (2014), who emphasized moral virtue and societal harmony through roles in family and governance (*Analects*), and Laozi (2007), whose *Dao De Jing* introduced the concept of living in harmony with the Dao, a nondual principle of natural order. Mozi (2013) critiqued Confucianism by proposing "universal love" (jian ai), while Zhuangzi (2009) expanded Daoist philosophy with allegories that emphasized simplicity and spontaneity. Confucianism evolved with Mencius

(2003) advocating the intrinsic goodness of human nature and Xunzi (2003) emphasizing morality as a cultivated discipline. Legalist thinkers like Han Feizi (2003) promoted authoritarian governance to unify and strengthen the state. Daoism experienced a revival during the Wei-Jin period with Neo-Daoism, introducing 'wu wei' (effortless action), and Buddhism entered China, transforming into Chan (Zen) Buddhism, which oriented to sudden enlightenment and intuitive insight. Zhu Xi formalized the synthesis of Confucianism, Daoism, and Buddhism in his *Four Books* commentary (Fung, 1948). Neo-Confucianism emerged, synthesizing Confucian, Buddhist, and Daoist ideas, with the Cheng brothers leading debates between the School of Principle (li) and School of Mind (xin), with Wang Yangming further developing the School of Mind, unifying knowledge and action (Fung, 1948). China came in contact with Western thought, with Liang Qichao integrating Confucianism and Western ideas (Fung, 1948), and eventually Mao Zedong (1967) adopted Marxism-Leninism, leading a revolution towards communism, with Mao's own philosophy, known as Maoism, becoming core to Chinese society through the *Little Red Book*. Deng Xiaoping (1994) developed socialism with Chinese characteristics, opening up the market. Xi Jinping (2023) developed his own thought on Chinese Socialism, integrating the China Dream and multi-polar world as a community with a shared future for mankind.

INDIAN CIVILIZATIONAL THOUGHT

Indian philosophical thought is deeply rooted in the *Vedas* and *Upanishads*, foundational texts exploring cosmic order (ṛta), self (Atman), and universal reality (Brahman) (Radhakrishnan, 1953a). Jainism and Buddhism emerged as critiques of Vedic ritualism, offering alternative paths to liberation (moksha), emphasizing asceticism, non-violence (ahimsa), and meditation (Hiriyanna, 1993). Patanjali's (2008) *Yoga Sutras* provided a practical framework for mental discipline and spiritual liberation. The six orthodox schools (darshanas) of Hindu philosophy—Nyaya (logic), Vaisheshika (atomism), Samkhya (dualism), Yoga (discipline), Purva Mimamsa (ritual exegesis), and Vedanta (metaphysics)—were systematized over centuries (Dasgupta, 1922). Shankara (1973) developed Advaita Vedanta, the first non-dualistic interpretation of Vedanta, positing the unity of Atman and Brahman. The Tantra tradition



emphasized divine immanence and sacred rituals (Bhairavananda, 1992). Mystical and devotional movements, such as the Bhakti Movement, flourished with saints like Kabir, Mirabai, and Chaitanya focusing on love and surrender to God (Hawley & Juergensmeyer, 1988). Sufi Islamic thought influenced Indian philosophy, inspiring syncretic traditions that blended Islamic and Indian spiritual ideas (Iqbal, 1930). Vivekananda (2012) developed a progressive application of Hinduism to support the modernization of India. Tagore (1917) critiqued colonialism, advocating for a united world, and Gandhi (1927) challenged Western imperialism through the use of non-violence. Fellow freedom fighter Aurobindo (1939) went on to develop one of the most comprehensive and integrated philosophies in history on the evolution of humanity. Nehru's (1946) democratic socialism attempted to integrate modernity with Indian traditional values. Modi (2021) has promoted an economic modernization of India through economic reforms.

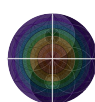
WESTERN CIVILIZATIONAL THOUGHT

Western thought originated in ancient Greece through Socrates, Plato (380 BCE), and Aristotle (350 BCE), who one after the other, shaped the West's foundational principles on justice, ethics, and reason, laying the foundation for what would eventually become modern science. The Medieval philosophy of St. Augustine (397) and Thomas Aquinas (1265) integrated Christian theology with classical thought, exploring faith, reason, and a monotheistic Christian God. The Renaissance revived humanism and classical learning, influencing thinkers like Machiavelli (1513), analyzing political power, and Descartes (1641), who separated mind from body with 'I think therefore I am'. Newton (1687) developed the laws of motion and universal gravitation, unifying terrestrial and celestial physics, influencing the Enlightenment which advanced ideas of democracy and human rights, with Kant (1781), Locke (1689), Hume (1778) and Rousseau (1762) emphasizing reason, individual freedoms, and the social contract. Hegel (1807) explored the development of human consciousness through a dialectical process. Nietzsche (1844) addressed historical development and existentialism, while Marx (1848) focused on class struggle and materialism. Einstein (1905) developed the theory of relativity, refining our understanding of time, space and gravity. With the rise of analytic and continental philosophy,

Wittgenstein (1921) explored the deconstruction of language and Heidegger (1927) examined existence itself. Freud (1923) and Jung (1909) sparked the development of the field of psychology. Sartre (1943) and Beauvoir (1949) championed Existentialism. Foucault (1975) and Derrida (1967) led the shift to postmodernism. Moving beyond European continental philosophy, American pragmatists Pierce (1878), James (1907), Dewey (1916) and Rorty (1989) advocated for a more practical, context-driven approach to philosophy, which supported the flourishing of the scientific disciplines. Kuhn (1962) introduced the concept of 'paradigm shift', identifying revolutions in science. Maturana and Varela (1980), influenced by their South American heritage, integrated biology and systems science to develop the concept of 'autopoiesis' to describe how living systems interact with their environment. With the emergence of the feminist movement, thinkers Butler (1990) and Fraser (1997) explored identity, gender, and social justice. Wilber (2024) developed Integral Theory, integrating developmental research into philosophy, and Bhaskar (2016) Critical Realism to advance social science.

AFRICAN CIVILIZATIONAL THOUGHT

The earliest recorded African philosophies arose in Egyptian civilization, with the *Maxims of Ptahhotep* being one of the oldest known philosophical works, focusing on ethics, governance, humility, relationships, and justice (Lichtheim, 1973). Pharaoh Akhenaten introduced monotheism, pointing to a cosmic order and divine unity (Assman, 2001). Though Egyptian civilization never expanded across Africa, remaining localized to the North-eastern region (Bard, 2007), and regional African civilizations in the West and South developed relatively independently, mostly rooted in oral traditions rather than writing. The Yoruba people emphasized the interconnectedness of all things in the universe through the concepts of Orun (the spiritual realm) and Aiye (the physical realm), highlighting the importance of Iwa Pele (good character) and communal life in moral and ethical decisions (Abimbola, 1997; Akinwumi, 2015). The Akan people developed the Sankofa principle, emphasizing the importance of learning from the past to ensure progress in the present and future, believing in Mpaninmu (the wisdom of elders) and the Nkrabea (one's destiny or fate), integrating of the spiritual and physical realms, focusing on community, moral



responsibility, and the role of the ancestors (Wiredu, 1980; Gyekye, 1995). The concept of Ubuntu among tribes in the South, summarized as "I am because we are", emphasized communal relationships, interconnectedness, and human dignity (Mbiti, 1969). Islam spread across North Africa, with Ibn Khaldun (2005) offering a theory of history that emphasized the cyclical nature of civilizations and social cohesion for political stability. With the advent of colonialism, African philosophy began to develop in response to Western intellectual paradigms, with Nkrumah (1965) advancing African socialism and unity through Pan-Africanism and Senghor (1964) introducing the philosophy of Negritude, addressing the cultural alienation caused by colonial domination. Building on Pan-Africanism, Sankara (2015) fought for women's rights. Mazrui (1972), Achebe (1983), and Ngũgĩ wa Thiong'o (1986) critiqued the failures of post-colonial governments. Mandela (1994) fought for the end of Apartheid in South Africa, advocating for socialism. In the post-independence period, African philosophy has become more formalized, with scholars like Mudimbe (1988) and Wiredu (1980) seeking to systematize African thought with "conceptual decolonization" reintegrating indigenous knowledge. Afrocentrism, as advanced by Asante (1987) and Obenga (1992), sought to reclaim African history, challenging colonial narratives. The ongoing tensions between Christianity, Islam, and African traditional religions continue to shape contemporary African thought and identity (Mbiti, 1969). Mbembe (2001) and Hountondji (1996) have contributed to discussions on the role of African philosophy in global intellectual discourse.

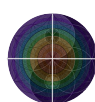
DIVERSE CIVILIZATIONAL THOUGHT

Diverse Civilization, due to the wide range of geographical and cultural fields of development, does not follow a singular, unified trajectory, instead with each culture contributing uniquely to the global human story. This category encompasses civilizations from the Middle East, Central and South-East Asia, as well as Japan, Korea, and Mongolia, alongside the Indigenous populations of Asia, Oceania and the Americas. Each of these regions developed their own distinct traditions, often influenced by and in contrast with others, forming a complex mosaic of human civilization (Said, 1978; Asante, 1990). The most populous philosophical tradition in this category is Islam, which spans from the Middle East through Central Asia to South-East Asia,

with Indonesia being the world's most populous Muslim country. Key figures in Islamic thought include Al-Farabi (1985), Ibn Sina (2005), and Ibn Rushd (2009) (Averroes), who contributed significantly to the philosophy of logic, ethics, and metaphysics (Nasr, 1996; Maher, 2020). Buddhism, with significant influences from Neo-Confucianism, is the dominant religious philosophy in South-East Asia, Japan, Korea, and Mongolia. Notable Buddhist philosophers such as Nagarjuna (1995), Dogen (1991) and Han Yongun (1998) have shaped regional thought and practice (Keown, 2003; Lopez, 2001). Christianity, although a minority religion in Asia, is prominent in the Philippines, and has had a notable influence in Oceania, particularly among the Indigenous populations (Robinson, 2010). Additionally, Indigenous philosophical traditions in Oceania, Asia, and the Americas represent diverse, rich systems of thought focusing heavily on interconnectedness with nature, community, and ancestral wisdom, many of which have been marginalized or disrupted by colonialism (Tuwi, 2004; Smith, 2012).

META-CULTURAL CIVILIZATION OVERVIEW

Having briefly outlined the development of philosophies through these civilizations, we can identify similarities and differences for a meta-cultural perspective on global philosophical development. Each civilization offers unique gifts that can enhance humanity's collective potential and foster a more unified meta-cultural civilization. Chinese civilization, with its emphasis on collective orientation and social harmony, provides a framework for fostering collective development, helping humanity "show up", unifying with a sense of shared purpose (Tu, 1998). Indian civilization, renowned for its diverse approaches to internal inquiry such as meditation and philosophical exploration, invites humanity to "wake up", absorbing our innate purity, revealing higher levels of self-awareness and enlightened consciousness (Radhakrishnan, 1953b). Western civilization, with its strong commitment to individual freedoms and scientific pragmatism, enables us to "grow up", diversifying ourselves through our personal autonomy and the pursuit of knowledge (Nussbaum, 2011). African civilization, with its deep traditions of interconnectedness and community, offers the foundation to "light up", connecting through fostering empathy and



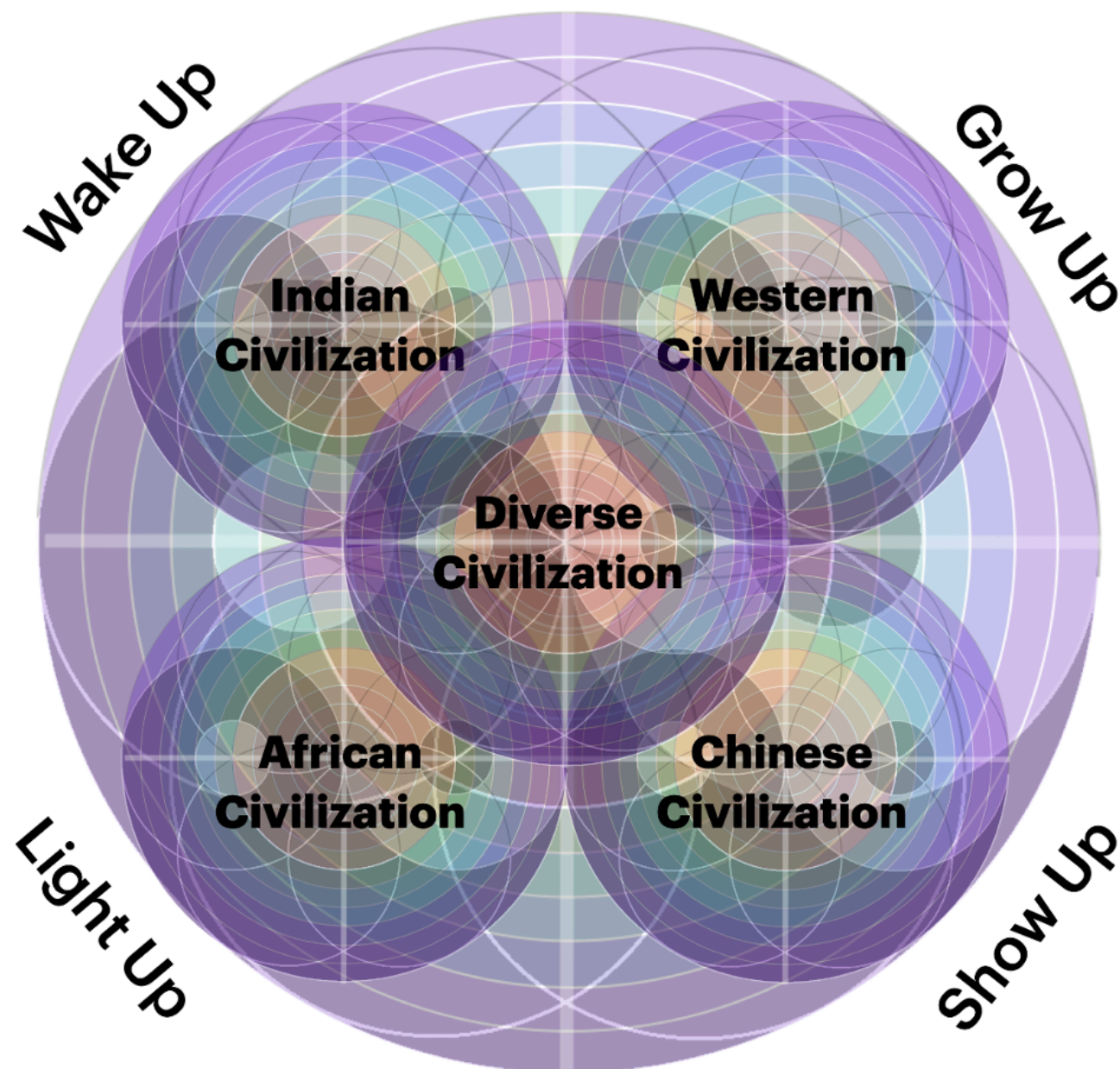


Figure 2: Meta-Cultural Civilizations

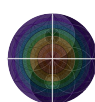
collective well-being (Mbiti, 1969). Diverse Civilization holds the interstitial space in-between these civilizations, offering a dynamic space for mutual exchange, where civilizations can absorb, diversify, connect and unify each other to support a resilient evolving global community (Sen, 2009). (See Figure 2 for a graphical representation of Meta-Cultural Civilization)

DEVELOPMENTAL AWARENESS FOR CIVILIZATION DEVELOPMENT

Not all philosophies come from the same developmental perspective, and not all societies operate from the same developmental field (Gebser, 1985). There are some philosophies that some societies may not be ready for, and there are some philosophies that may not be culturally appropriate (Nussbaum, 2011). Collectives operating from different developmental stage-fields and have different needs (Barrett, 2017).

We have education at the individual level, supporting early development, but have little in the way of supportive structures at the national level for each developmental field. A potential danger here is another iteration of Western structures being forced upon non-Western cultures (Nussbaum, 2011). It is important not to commit the mistake of prioritizing diversity for the sake of diversity, when there are contexts in which that is counter-productive or even harmful, but to acknowledge diversity and prioritize universification with a specific emphasis on that which is most applicable or in support of wholeness of that particular context or application (Nussbaum, 2011). So how do we support the sovereignty and autonomy of each social structure, without imposing an external ideology or frame, while also offering the opportunity for learning and developmental nourishment?

There are examples of adoption of external structures without them being imposed from the outside (Andersen & Bjorkman, 2017; Bell, 2016). Parallel to abuse on the individual level, there is a spectrum of



abuse of power at the societal level, from opaque neglect where useful resources are intentionally withheld, to forceful imposition where ways of being are pushed on another, depending on the context (Hübl, 2020).

Immigration is an example here of finding a balance between opening the borders to those who support internal development, and over-saturation where those internally suffer from a lack of healthy integration into a new society and culture (Collier, 2013). As we deal with more global challenges such as climate change and wars, refugees are in need of a home outside their country of origin, and how they are absorbed and integrated into other nations impacts the future capacity of those nations to continue to absorb (Betts, 2013). Over-absorption leads to internal conflict due to cultural differences without healthy integration processes, and under-absorption leads to external conflict where there is lack of responsibility for how those nations may have at least in part contributed, both of which impact the society in a myriad of ways (Sassen, 1999).

As societies move through the absorbing and connecting stage-fields they may be going through a period of receptivity, and in the diversifying and unifying stage-fields they may be going through a more active period (Gebser, 1985), how do we support social structures based on the stages that they are operating at? There has been significant imposition on developing countries to adopt Western democracy without evidence that is healthy at their stage of development, actually there is arguably more evidence to support the opposite perspective (Sen, 1999; Jacques, 2012). Democracy has historically shown to be an emergent phenomenon when a society reaches a certain stage of development, and is not something that needs to be, or is even helpful to be, imposed at an earlier stage of development (Sen, 1999).

CIVILIZATIONAL DEVELOPMENTAL RIGHTS

We are lacking an accurate understanding of healthy collective development, and have much more robust research and understanding of the implications of interventions at the individual level than at the collective level (Wright, 2022). Universifying identifies that in order to have cross-cultural collaboration around the meta-crisis, it is critical to deeply understand, value and respect the diversity of cultural perspectives in

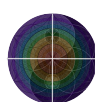
order to be able to unify around enraging with the meta-crisis (Appiah, 2006). Universifying also acknowledges a need for an evolving balance of prioritizations across contexts in the emerging present, for example aligning diversity along variables such as number of human beings from a particular civilization (Sachs, 2015).

Building upon the awareness that theoretical frameworks evolve with those that are creating them, as self-identified by Wilber (2024) as his work went through at least 5 distinct stages, and by Bhaskar (2016) he developed three distinct philosophies building upon one another, Universifying acknowledges upfront that it is evolutionary in nature, with each iteration building upon the last. In addition to a meta-theory, unifying a diversity of theories, and meta-model, unifying a diversity of models, Universifying is also a meta-practice, oriented towards the integration of a diverse set of individual and collective practices, prioritising healthy wholeness through the hard, soft, meta and unified fields.

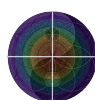
There are universal similarities across Chinese, Indian, Western, African and Diverse Civilizations, with all cultures having their own language, philosophy, family system, social organization, morality and ethics, rituals and ceremonies, art and technology, with a wide array of diversity of expressions of each of these which through the meta-cultural processes, orienting through limited and partial cultural processes towards integrative wholeness, can be supportive in universifying all civilizations (See Figures 1-2 and Tables 1-4).

CONCLUSION AND CRITIQUE OF META-CULTURAL UNIVERSIFYING

Meta-Cultural Universifying potentially offers a valuable meta-theoretical approach to addressing the meta-crisis to support the emergence of a multi-polar world. By integrating developmental theory, a diverse range of cultural philosophies and emerging dynamics, Meta-Cultural Universifying offers a framework and paradigm for the analysis and application of potential approaches while holding immanent critique to itself in order to evolve alongside emerging global dynamics. Meta-Cultural Universifying highlights the gifts of each civilization, while also offering an orientation to notice that which can be filled in to lead to more civilizational wholeness. Meta-Cultural Universifying is in its infancy and requires filling out to hold space as a

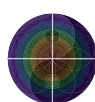


stable, robust, meta-contextually applicable meta-theory for the purpose of supporting the emergence of a full-spectrum multi-polar world through the meta-crisis. As with all theoretical frameworks, Meta-Cultural Universifying is a reflection of the awareness of the author, and as such there is more awareness of the global contexts in which the author has lived and been exposed to. There is more awareness of China, Africa and the West, particularly Europe and North America, and there is less awareness of India, South America, the Middle East, Asia outside of China and other areas and cultures of the world including the wide variety of indigenous cultures. These can potentially be filled out with absorbing more research, diversifying more experimental applications in a variety of contexts, connecting with others to receive feedback, and unifying with those fellow meta-cultural citizens who are open to engaging with Meta-Cultural Universifying to support the emergence of meta-cultural civilization.

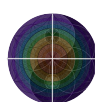


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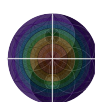
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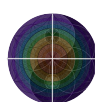
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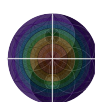
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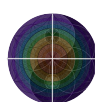
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APPENDIX

Table 2: Vertical Meta-Cultural Domains

Category	Western	Chinese	Indian	African	Diverse
Sub-Individual	Ken Wilber (Integral Theory), Enrique Dussel (Dependency Theory, Ethics), Robert Kegan (Constructive Development), Jean Piaget (Cognitive Development)	Xuejin Song (Socialism), Kuo-Shu Yang (Integration), Wang Huning (Modernization)	Malavika Kapur (Cognitive Development), Ashis Nandy (Postcolonialism), Amartya Sen (Capability Approach)	Sobonfu Somé (Spirituality), Ngũgĩ wa Thiong'o (Cultural Decolonization), Ali Mazrui (Cultural Interdependence), Chinua Achebe (African Identity)	Ibn Sina (Canon of Medicine), Linda Tuhiwai Smith (Decolonization), Toshio Kurokawa (Asian Modernity), Paulo Freire (Pedagogy of the Oppressed)
Individual	Emmanuel Levinas (Ethics of the Other), Charles Taylor (Communitarianism), George Herbert Mead (Social Psychology), Richard Rorty (Pragmatism)	Fei Xiaotong (Social Networks), Lin Yutang (Humanism), Tu Weiming (Confucianism), Zhao Tingyang (Political Ethics)	Durganand Sinha (Social Change), Ramachandra Guha (Subaltern Studies), Giri G.K. (Globalization), Arundhati Roy (Activism), Vandana Shiva (Ecology)	Kwame Gyekye (Philosophy of Community), John Mbiti (African Traditional Religion), Amina Mama (Gender Studies), Mahmood Mamdani (Postcolonialism)	Tetsuro Watsuji (Social individuality), Al-Farabi (Individual Perfection), Epeli Hau'ofa (Pacific Studies)
Relational	Martin Buber (I-Thou), Emmanuel Levinas (Ethics of the Other), Charles Taylor (Communitarianism), Erving Goffman (Social Interaction), Zygmunt Bauman (Liquid Modernity)	Fei Xiaotong (Social Networks), Lin Yutang (Humanism), Tu Weiming (Confucianism), Zhao Tingyang (Political Ethics)	Durganand Sinha (Social Change), Ramachandra Guha (Subaltern Studies), Giri G.K. (Globalization), Arundhati Roy (Activism)	Sobonfu Somé (Healing Practices), Kwame Gyekye (Philosophy of Community), John Mbiti (African Traditional Religion), Amina Mama (Gender Studies)	Epeli Hau'ofa (Oceanic Perspective), Toshio Kurokawa (Cultural Pluralism), Taha Hussein (Islamic Culture)
Familial	John Bowlby (Attachment Theory), Sigmund Freud (Psychoanalysis), Nancy Chodorow (Theories of Family), Erving Goffman (Social Interaction)	Xiaohong Chen (Chinese Family Systems), Xiaotong Fei (Social Structures), C.K. Yang (Chinese Social Systems), Qian Xuesen (Systems Engineering)	M.K. Gandhi (Family as a unit of Society), Sushila Singh (Women in India), Durganand Sinha (Social Institutions), Sarvepalli Radhakrishnan (Educational Philosophy)	Ngũgĩ wa Thiong'o (Traditional African Family Systems), Amina Mama (Feminism), Malidoma Somé (African Spirituality), Chinua Achebe (African Modernity), Kwame Nkrumah (Pan-Africanism)	Takeo Doi (Family Dependency), Fatima Mernissi (Islamic Family Structure), Tyson Yunkaporta (Indigenous Wisdom)
Organizational	Max Weber (Rationalization), Henri Fayol (Management Theory), Peter Drucker (Management), Mary Parker Follett (Management)	Jack Ma (Entrepreneurship), Sun Tzu (Art of War), Confucius (Ethics), Zeng Guofan (Chinese Statesman)	Sumantra Ghoshal (Management Theory), Radhakrishnan (Philosophical Foundations), Ashis Nandy (Cultural Politics), Vandana Shiva (Ecology)	Wangari Maathai (Environmentalism), Patrick Lumumba (Pan-Africanism), Chinua Achebe (African Culture), Thabo Mbeki (African Renaissance)	Ibrahim Al-Suwaiyel (Islamic management), Ikujiro Nonaka (Knowledge Management), Epeli Hau'ofa (Pacific Unity)
Community	Robert Putnam (Social Capital), Karl Marx (Social Theory), Michael Hardt (Empire), Zygmunt Bauman (Liquid Modernity)	Yuezhi Zhao (Media Theory), Fei Xiaotong (Community Studies), David Daokui Li (Economic Reforms), Han Fei (Legalism)	Mahatma Gandhi (Nonviolence), Sugata Mitra (Education for All), V.R. Kothari (Social Reform), Rajni Kothari (Democratic Politics)	Sobonfu Somé (Community Healing), Steve Biko (Black Consciousness), Nelson Mandela (Freedom Struggle), Chimamanda Ngozi Adichie (Identity)	Abdulhamid al-Ansari (Islamic Community), Linda Tuhiwai Smith (Decolonization), Paulo Freire (Cultural Identity), Epeli Hau'ofa (Autonomy)
Provincial	Pierre Bourdieu (Social Capital), Michel Foucault (Biopolitics), Edward Said (Orientalism), Henri Lefebvre (Space and Place), Subcomandante Marcos (Zapatista Movement)	Li Zehou (Confucianism), He Yiming (Cultural Identity), Sun Yat-sen (Modernization)	Homi K. Bhabha (Cultural Hybridity), Ranajit Guha (Subaltern Studies), Chandra Talpade Mohanty (Feminism)	Ngũgĩ wa Thiong'o (Postcolonialism), W.E.B. Du Bois (Pan-Africanism), Amílcar Cabral (Liberation Movements), Aime Cesaire (Negritude)	Toshio Kurokawa (Cultural Memory), José Rizal (Cultural Revival), Samir Amin (World Systems), Epeli Hau'ofa (Regionalism)
National	Hannah Arendt (Political Theory), Karl Marx (Revolutionary Theory), John Locke (Political Philosophy), John Stuart Mill (Utilitarianism)	Liang Qichao (Chinese Nationalism), Sun Yat-sen (Nationalism), Zhang Weiwei (Modernization), Wang Hui (Cultural History), Mao Zedong (Socialism)	Amartya Sen (Development Economics), Jawaharlal Nehru (Indian Nationalism), M.K. Gandhi (Nonviolent Resistance), Rabindranath Tagore (Nationalism)	Ali Mazrui (African Renaissance), Chinua Achebe (African Literature), W.E.B. Du Bois (Pan-Africanism), Frantz Fanon (Decolonization), Mahmood Mamdani (Postcolonialism)	Muhammad Iqbal (Islamic Solidarity), Ali Shariati (Islamic Nationalism), José Rizal (National Identity), Eduardo Galeano (Memory and History),
Regional	Anthony Giddens (Globalization), Immanuel Wallerstein (World Systems Theory), Thomas Piketty (Inequality), David Held (Globalization)	Wang Hui (Cultural Revival), Qin Hui (Social Theory), Li Zehou (Confucianism), Yao Yang (Chinese Politics)	Vandana Shiva (Ecology), Ashis Nandy (Indian Philosophy), A. K. Saran (Nationalism), Prabhat Patnaik (Economic Thought)	Samir Amin (World Systems), Kwame Nkrumah (Pan-Africanism), Cheikh Anta Diop (African Unity), Amílcar Cabral (National Liberation), Mahmood Mamdani (Global Politics)	Rami G. Khouri (Arab Regional Politics), Anibal Quijano (Coloniality), Epeli Hau'ofa (Oceanic Studies), Paulo Freire (Cultural Identity)
Continental	Jürgen Habermas (Communicative Action), Michel Foucault (Power), Claude Lévi-Strauss (Structuralism), Herbert Marcuse (Critical Theory), Peter Sloterdijk (Critique of Modernity)	Bo Yang (Chinese Identity), Zhang Longxi (Literary Theory), Ji Xianlin (Cultural Studies), Qian Zhongshu (Literature)	Vandana Shiva (Ecofeminism), A.K. Saran (Revolutionary Ideas), Mahatma Gandhi (Political Philosophy), Daisaku Ikeda (Peace Theory), Arundhati Roy (Global Resistance)	Frantz Fanon (Decolonization), Ali Mazrui (Global Africa), Ngũgĩ wa Thiong'o (Postcolonial Studies), Cheikh Anta Diop (Cultural History), Mahmood Mamdani (Political Theory)	Ali Shariati (Muslim Unity), Nasser Makarem Shirazi (Arab Unity), Yukiko Koga (East Asian Modernity),
Global	David Held (Globalization), Anibal Quijano (Modernity/ Coloniality), Naomi Klein (Capitalism), Zygmunt Bauman (Liquid Modernity), Michael Hardt (Empire)	Yan Xuetong (Global Politics), Zhao Tingyang (Tianxia), Liu Renwen (Modernization), Hu Angang (Chinese Development)	Arundhati Roy (Anti-globalization), Amartya Sen (Development Economics), Vandana Shiva (Anti-globalization), Raja Rao (World Literature)	Samir Amin (Global Capitalism), Ali Mazrui (World Governance), Achille Mbembe (Afropolitanism), Wangari Maathai (Environmentalism)	Amin Maalouf (Ethnic Tensions), Epeli Hau'ofa (Pacific Futures), Linda Tuhiwai Smith (Decolonizing Methodologies), José Rizal (Global Consciousness)

Table 3: Horizontal Meta-Cultural Domains

Category	Western	Chinese	Indian	African	Diverse
Personality and Cultural Types	Carl Jung (Archetypes), Sigmund Freud (Psychoanalysis), Erik Erikson (Psychosocial Development), Karen Horney (Psychodynamics)	Chen Yiyuan (Cultural Psychology), Li Hongzhi (Spirituality), Confucius (Moral Philosophy), Laozi (Daoism)	Radhakrishnan (Philosophy of Religion), S. N. Pandey (Cultural Psychology), Ashis Nandy (Colonialism), Sudhir Kakar (Psychology of Identity), Amartya Sen (Development)	Ngũgĩ wa Thiong'o (Postcolonial Identity), Kwame Nkrumah (African Unity), Chinua Achebe (Identity through Literature), Steve Biko (Black Consciousness)	Tariq Ramadan (Islamic Thought), Muhammad Iqbal (Philosophy), Nawal El Saadawi (Feminism)
Values	Milton Rokeach (Value Systems), Richard Shweder (Cultural Psychology), Shalom Schwartz (Values and Behavior), Clare Graves (Human Development)	Tu Weiming (Confucianism), Wang Yi (Moral Philosophy), Li Zehou (Cultural Modernity), Zhang Longxi (Cultural Criticism)	Durganand Sinha (Indian Psychology), Nandini Sundar (Development), Amartya Sen (Social Justice), Vandana Shiva (Environmental Justice)	Thandika Mkandawire (Social Policy), Julius Nyerere (Ujamaa), Ali Mazrui (African Values), Amina Mama (African Feminism)	Nishida Kitaro (Pure Experience), Taha Abdel Rahman (Ethics in Islam), Edward Said (Orientalism),
Structural Differences	Erving Goffman (Social Interaction), Max Weber (Social Theory), Pierre Bourdieu (Social Reproduction), Michel Foucault (Power/Knowledge)	Shen Dingli (International Relations), Sun Yat-sen (Revolutionary Thought), Wang Hui (Political Philosophy), Liang Qichao (Modernization)	Romila Thapar (History), Ashis Nandy (Colonialism), Ranajit Guha (Subaltern Studies), Partha Chatterjee (Nationalism)	Mahmood Mamdani (Decolonization), Frantz Fanon (Psychopathology of Colonization), Ali Mazrui (Political Economy), Chinua Achebe (Postcolonial Studies)	Nawal El Saadawi (Feminist Theory), Homi K. Bhabha (Cultural Hybridity), Samir Amin (Globalization), Nizar M. Yassin (Political Theory)
Individual and Collective Senses	Herbert Marcuse (Social Philosophy), Antonio Gramsci (Cultural Hegemony), Carl Rogers (Humanism), George Herbert Mead (Social Self)	Laozi (Daoism), Zhuangzi (Taoist Philosophy), Confucius (Ethical Philosophy), Zhao Tingyang (Political Philosophy)	Sarvepalli Radhakrishnan (Ethics), Malavika Kapur (Developmental Psychology), Ashis Nandy (Postcolonial Thought), Sudhir Kakar (Psychology), Chandra Talpade Mohanty (Feminism)	Nelson Mandela (Anti-Apartheid), Chinua Achebe (Literature), Kwame Nkrumah (Pan-Africanism), Ngũgĩ wa Thiong'o (Language and Identity)	Linda Tuhiwai Smith (Indigenous Knowledge), Epeli Hau'ofa (Oceanic Thinking), Jung Young Lee (Politics of Emotion)
Skill and Capacity Development	Albert Bandura (Social Learning Theory), Lev Vygotsky (Zone of Proximal Development), Edward Thorndike (Connectionism), Jean Piaget (Cognitive Development)	Zhang Weiwei (China's Global Role), Jack Ma (Entrepreneurship), Wu Jinglian (Market Economy), Li Keqiang (Economic Development)	Sugata Mitra (Self-organized Learning), Sumantra Ghoshal (Management), Amartya Sen (Capability Approach), Vandana Shiva (Ecofeminism)	Wangari Maathai (Environmental Activism), Chinua Achebe (Literature), Ali Mazrui (Cultural Studies), Wole Soyinka (Literary Advocacy)	Mahbub ul Haq (Human Development), Zeynep Tufekci (Technology and Society), Mahmoud A. El-Gamal (Finance and Economics), Nawal El Saadawi (Feminist Literature)
Individual and Collective Intelligences	Daniel Goleman (Emotional Intelligence), Howard Gardner (Multiple Intelligences), Thomas Malone (Collective Intelligence), John Dewey (Education)	Hu Shih (Modernization), Sun Yat-sen (Revolutionary Thought), Wang Hui (Political Philosophy), Li Zehou (Cultural Modernity)	Vandana Shiva (Ecofeminism), Ashis Nandy (Postcolonial Thought), Daisaku Ikeda (Buddhist Philosophy), Amartya Sen (Capabilities)	Malidoma Somé (Spirituality and Healing), Chinua Achebe (Postcolonial Literature), Sobonfu Somé (Spiritual Ecology), Ali Mazrui (Global Africa)	Rami Khouri (Middle Eastern Politics), Zeynep Tufekci (Tech and Society), Tariq Ramadan (Islamic Modernism)
Ecological Environments	James Lovelock (Gaia Theory), Richard Heinberg (Peak Oil), Gregory Bateson (Ecology of Mind), Urie Bronfenbrenner (Ecological Systems Theory)	Tu Weiming (Ecological Ethics), Li Zehou (Modernity and Environment), Pan Yue (Environmental Sustainability)	Vandana Shiva (Ecofeminism), Madhav Gadgil (Conservation Biology), Nandini Sundar (Environmentalism), P. Sainath (Agrarian Issues), Amartya Sen (Social Environmental Justice)	Samir Amin (Global Economic Systems), Amina Mama (Environmental Justice), Wangari Maathai (Environmental Activism), Ali Mazrui (Ecology and Politics)	Robin Wall Kimmerer (Indigenous Ecology), Hiroshi Kume (Japanese Ecology), Enrique Leff (Sustainability), Abdelkader Azzouz (Ecological Thought)
Belief Systems and Worldviews	Richard Dawkins (Atheism), Claude Lévi-Strauss (Structuralism), George Lakoff (Cognitive Science), Robert Bellah (Religious Sociology)	Confucius (Moral Philosophy), Laozi (Daoism), Yan Xuetong (Ethical Philosophy), Zhang Weiwei (Cultural Philosophy)	B.R. Ambedkar (Social Justice), Sarvepalli Radhakrishnan (Philosophy), Amartya Sen (Development), Vivekananda (Spiritualism)	John Mbiti (African Religions), Ali Mazrui (Philosophical Anthropology), Kwasi Wiredu (African Philosophy), Chinua Achebe (Cultural Criticism)	Enrique Dussel (Philosophy of Liberation), Taha Abdel Rahman (Islamic Thought), Fethi Benslama (Islamic Philosophy)
Demographic Ranges	William H. Frey (Demography), Hans Rosling (Health and Wealth), David Bloom (Demographic Transition), Philip Coelho (Social Inequality)	Yi Fuxian (Demographic Policy), Cai Fang (Economic Policy), Xie Zhenhua (Environmental Policy), Zhang Weiwei (China's Demographics)	Arvind Subramanian (Global Economy), Amartya Sen (Development), Vandana Shiva (Gender and Development), Ramachandra Guha (Indian Politics)	Mahmood Mamdani (Postcolonial Studies), Amina Mama (Women's Development), Homi K. Bhabha (Cultural Identity), Nawal El Saadawi (Gender Studies)	Omar M. Dajani (Geopolitics), Nawal El Saadawi (Feminist Literature), Samir Amin (Global Economic Theory), Mahbub ul Haq (Human Development)
Individual and Collective Trauma	Judith Herman (Trauma Psychology), Thomas Hubl (Healing Trauma), Daniel Siegel (Interpersonal Neurobiology), Bessel van der Kolk (Post-Traumatic Stress)	Xin Li (Mental Health), Ruimin Ma (Psychological Healing), Zhang Longxi (Cultural Trauma), Li Xiguang (Media and Trauma)	Sudhir Kakar (Psychology of Development), Ashis Nandy (Postcolonial Trauma), Ranajit Guha (Subaltern Studies), Partha Chatterjee (Trauma and Nationalism)	Malidoma Somé (Spiritual Healing), Frantz Fanon (Psychology of Colonization), Ngũgĩ wa Thiong'o (Language and Trauma), Linda Tuhiwai Smith (Postcolonial Knowledge)	Epeli Hau'ofa (Oceanic Identity), Linda Tuhiwai Smith (Indigenous Knowledge), Zeynep Tufekci (Trauma and Technology), Mahmood A. El-Gamal (Trauma and Politics)
Individual and Collective Action	Kurt Lewin (Social Change), Robert Putnam (Social Capital), Anthony Giddens (Structuration Theory), Pierre Bourdieu (Social Fields)	Zhao Tingyang (Political Philosophy), Sun Yat-sen (Revolutionary Movements), Wang Hui (Political Thought), Liang Qichao (Modernizing China)	Mahatma Gandhi (Nonviolence), Vandana Shiva (Global Activism), Sumantra Ghoshal (Management & Culture), Arundhati Roy (Social Movements)	Steve Biko (Black Consciousness), Kwame Nkrumah (Pan-Africanism), Frantz Fanon (Colonial Psychology), Amina Mama (Feminist Politics)	Zeynep Tufekci (Social Media), Taufik Al-Khatib (Islam and Society), Tariq Ramadan (Islamic Political Thought)

Power Dynamics	Michel Foucault (Power and Knowledge), Antonio Gramsci (Hegemony), Max Weber (Authority), Hannah Arendt (Political Theory)	Wang Hui (Political Philosophy), Zhang Weiwei (Chinese Modernization), Liu Renwen (Cultural Politics), Xu Jilin (Intellectual History)	Arundhati Roy (Activism), Ashis Nandy (Colonial Power), Ranajit Guha (Subaltern Studies), Homi Bhabha (Cultural Hybridity), Amina Mama (Gender and Power)	Ngũgĩ wa Thiong'o (Language and Power), Chinua Achebe (Literature), Wole Soyinka (Theatre and Power), Ali Mazrui (Cultural Power)	Rached Ghannouchi (Political Islam), Mahmood Mamdani (Postcolonial Power), Ali al-Jayyousi (Islamic Power)
Morality and Ethics	Lawrence Kohlberg (Moral Development), Carol Gilligan (Ethics of Care), Peter Singer (Utilitarian Ethics), Charles Taylor (Ethical Theory)	Yan Xuetong (Ethical Theory), Zhao Tingyang (Political Ethics), Tu Weiming (Confucian Ethics), Zhang Longxi (Ethical Aesthetics)	Sarvepalli Radhakrishnan (Ethics), Amartya Sen (Human Development), B.R. Ambedkar (Social Justice), Durganand Sinha (Indian Psychology)	Kwasi Wiredu (African Philosophy), John Mbiti (African Ethics), Kwame Gyekye (Moral Philosophy), Anthony Appiah (Ethics)	Enrique Dussel (Ethics), Fethi Benslama (Islamic Ethics), Mohammed Arkoun (Islamic Thought), Tariq Ramadan (Ethical Reform)
Technology	Marshall McLuhan (Media Theory), Nick Bostrom (Transhumanism), Sherry Turkle (Technology and Society), Herbert Marshall (Technological Change)	Kai-Fu Lee (AI), Wang Hui (Technological Change), Li Shufu (Tech Innovator), Lu Wei (Digital Policy)	Ramesh Srinivasan (Digital Cultures), Sugata Mitra (Self-organized Learning), Shubha Ghosh (Law and Technology), Sumantra Ghoshal (Management)	Ory Okolloh (Technology and Development), Steve Biko (Power and Technology), Nnena Orji (Digital Economy), Chinua Achebe (Tech and Culture)	Rami Khouri (Digital Society), Rached Ghannouchi (Islam and Tech), Ramesh Srinivasan (Digital Inclusion), Zeynep Tufekci (Social Media)
Health and Wellbeing	Gabor Mate (Psychosomatic Health), Paul Farmer (Global Health), Michael Marmot (Social Determinants), Elliott Dacher (Integral Health)	Yang Jie (Traditional Medicine), Zhang Longxi (Health Studies), Tu Weiming (Philosophy and Health), Zhang Weiwei (Health Policy)	Sudhir Kakar (Psychology and Health), Vandana Shiva (Health as Ecology), Arundhati Roy (Health Justice), Pratibha Gairola (Health Psychology), Amartya Sen (Health as Capability)	Wangari Maathai (Environmental Health), Ali Mazrui (Health and Africa), Amina Mama (Gender and Health), Malidoma Somé (Traditional Healing)	Taha Abdel Rahman (Islamic Health), Fawzi Al-Hadi (Global Health), Samir Amin (Development and Health)

Table 4: Meta-Cultural Civilizations

Civilizations	Chinese Civilization	Indian Civilization	African Civilization	Western Civilization	Diverse Civilization
Political Philosophy	Confucianism, meritocratic governance, socialist-market ideals	Dharma-centric philosophies (Hinduism), democratic socialism, and mixed systems	Tribal governance, pan-Africanism, and modern democracies	Liberal democracy, constitutional governance, and capitalism	Diverse: Tribal councils, Islamic systems, monarchies, and emerging democracies
Religious Beliefs	Taoism, Confucianism, Buddhism	Hinduism, Buddhism, Sikhism, Jainism, and Islam	Christianity, Islam, Indigenous beliefs, and syncretic systems	Christianity (Protestantism, Catholicism), secularism, Judaism	Islam, Buddhism, Christianity, Indigenous beliefs, and folk religions
Economic Power	World’s second-largest economy, export-driven	Rapidly growing economy, IT outsourcing hub	Emerging markets with resource-rich economies but uneven development	World’s largest economies (U.S., EU); innovation and financial centers	Growing economies like Indonesia and Vietnam, resource-dependent economies, and emerging markets
Infrastructure	Advanced high-speed rail, massive urban development, significant green energy investments	Developing but improving, large-scale infrastructure projects (e.g., highways, energy)	Underdeveloped in many areas, but significant growth in cities, foreign investments improving capacity	Highly developed, extensive transportation systems, advanced healthcare, and digital infrastructure	Mixed: Advanced in parts (e.g., Singapore) and developing in others, coastal infrastructure prevalent
Technology	Leading in AI, green tech, and telecommunications with strong global tech companies	IT and software development hubs, space programs, biotechnology advancements	Technology adoption is uneven, focus on mobile tech and off-grid solutions	Cutting-edge technologies in AI, space, pharmaceuticals, and industrial innovation	Mixed: Global hubs like Singapore and Malaysia lead while other regions rely on agricultural tech
Art and Literature	Classical painting, calligraphy, and poetry (Tang and Song dynasties); influential cinema (e.g., wuxia)	Ancient epics (Mahabharata, Ramayana), diverse cinema (Bollywood), classical dance forms	Oral traditions, masks, and sculpture; rising prominence of Afrofuturism in global art	Renaissance art, modern literature, classical music, Hollywood cinema	Diverse art forms from batik to shadow puppetry; rising influence of Asian cinema
Education Systems	Emphasis on STEM, rigorous exams, Confucian ideals in education	Ancient centers (Nalanda), competitive modern systems focusing on engineering and IT	Colonial influence, increasing investments in education, UNESCO efforts	High literacy rates, focus on liberal arts and sciences, top-ranking universities	Varied: Singapore leads in global rankings, while others struggle with access and quality
Languages and Linguistic Influence	Mandarin Chinese as a global language; significant influence on East Asia	Hindi, Bengali, Dravidian languages; English as a link language	Swahili, Arabic, French, English, Portuguese, numerous indigenous languages	Dominance of English and European languages globally	Malay, Tagalog, Arabic, Polynesian languages, and regionally diverse linguistic landscapes
Family and Social Structure	Strong extended family ties, hierarchical social roles influenced by Confucianism	Joint family systems, caste traditions (declining influence), patriarchal norms	Community oriented, extended families, matrilineal and patrilineal structures	Nuclear families predominant; individualism emphasized	Diverse, with strong communal ties in many regions and patriarchal systems prevalent
Cultural Exports	Cuisine (e.g., dim sum, Sichuan), martial arts, traditional medicine	Yoga, Bollywood, Indian cuisine (e.g., curry, spices)	Music, dance (Afrobeats, traditional styles), fashion, art and storytelling	Global dominance in entertainment, fashion, and high culture	Cuisine (e.g., sushi, pho), anime, K-pop, and indigenous crafts

Historical Legacy	Dynasties with continuous cultural influence; early papermaking, gunpowder	Indus Valley Civilization, ancient universities, nonviolence philosophy	Rich oral history, kingdoms (e.g., Mali, Great Zimbabwe); resilience through colonization	Greek and Roman foundations, Enlightenment thought, colonization	Influences of ancient Polynesian, Islamic, and Buddhist empires
Colonial/Imperial Impact	Legacy of tributary system, impacts from European imperialism	British colonization, independence movements	Extensive European colonization; lingering economic and political challenges	Colonial empires (British, French, Spanish); wealth accumulation from colonies	Diverse impact with colonization in Southeast Asia (e.g., Dutch East Indies) and Pacific islands
Global Alliances and Influence	Key member of BRICS; significant influence in the global South	Leader in the Non-Aligned Movement, growing influence in the Indo-Pacific	AU efforts to unify continent; increasing trade ties with China and the West	NATO, G7, EU; dominance in global governance	ASEAN, regional alliances; growing partnerships in Indo-Pacific
Natural Resources	Rich in rare earth metals, coal, water resources	Agriculture (spices, tea, cotton), iron ore, renewable energy potential	Vast natural resources (minerals, oil, gold, diamonds); ecological diversity	Energy (oil, gas), industrial minerals, and agricultural abundance	Diverse: tin, fisheries, rice production; environmental preservation a focus in island nations
Climate and Environmental Practices	Leader in renewable energy but faces pollution issues	Significant renewable energy projects, but high air and water pollution	Vulnerable to climate change, adoption of solar power, and sustainable farming	Advanced green technologies, but high carbon footprint	Climate vulnerability (e.g., Pacific islands), mixed progress in environmental policies
Health and Medicine	Traditional Chinese Medicine (TCM), advancements in pharmaceuticals	Ayurveda, yoga, and a growing modern healthcare sector	Indigenous knowledge systems combined with Western medicine	Cutting-edge medical research, healthcare innovation, and public health infrastructure	Traditional herbal practices alongside advanced medical hubs (e.g., Singapore, Dubai)
Urbanization and Rural Development	Rapid urbanization with modern megacities (Shanghai, Beijing)	Balancing urban growth with rural development, smart city initiatives	Urban growth in hubs like Lagos, but rural underdevelopment persists	Highly urbanized with well-connected rural areas	Varied: Singapore, Dubai and Tokyo lead urbanization; many Pacific islands remain rural
Military Power	World’s largest standing army, advanced cyber and space capabilities	Large military with growing modernization (e.g., Rafale jets)	Limited regional powers, focus on peacekeeping, and internal security	NATO powers dominate; significant global projection capabilities	Diverse: Emerging powers like Indonesia and under-resourced forces in small island nations
Tourism and Cultural Heritage	Great Wall, Forbidden City, Silk Road heritage	Taj Mahal, Kerala backwaters, cultural festivals	Wildlife safaris, Victoria Falls, historical ruins (e.g., Great Zimbabwe)	Eiffel Tower, Louvre, Smithsonian, national parks	Mecca, Angkor Wat, Borobudur, Great Barrier Reef, vibrant cultural tourism